sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up. These two sons are come unto thee; who shall be sorry for thee? thy desolation and destruction, and the famine and the sword: And by whom shall I comfort thee? Thy sons have fainted, save these two: they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, and not with wine: thus saith thy Lord, The Lord and thy God pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which I said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee, the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

CHAPTER VI.

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he hath covenanted with all the House of Israel; that he hath spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time cometh that they shall be restored to the true Church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children. For I know that thou hast searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies, we shall see God. Yea, and I know that ye

know, that in the body he shall shew himself unto they at Jeresalem, from whence we came; for it is expedient that it should be among them; for it behoveth the Great Creator that he suffereth himself to become subject unto man, in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfil the merciful plan of the Great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that Angel which fell from before the presence of the Eternal God, and became the Devil, to rise no more. And our spirits must have become like unto him, and we become Devils, Angels to a Devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up its dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other: and it is by the power of the resurrection of the Holy One of Israel.